



गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
पुस्तकालय



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पुस्तक पर किसी प्रकार का निशान
लगाना वर्जित है। कृपया १५ दिन से अधिक
समय तक पुस्तक अपने पास न रखें।

सा० संख्या

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THE SPIRIT OF YAJNA.

While living at Brahma's great Yagya Bhumi-Pushkar, Rama received a letter asking his opinion about the desirability of reviving the old Yajna ceremonies as a means of bringing about national union ; that letter called forth the following :—

The highest virtue has no name,
The greatest pureness seems but shame,
True wisdom seems the least secure,
Inherent goodness seems most strange.
What most endures is changeless change,
The loudest voice was never heard,
The biggest thing no form doth take.

If the sun should say to the mangoes of Bombay, as I revealed my warmth and light to the birch and cedar trees of the Himalayas I will not do so to you, you must grow and flourish on my revelations of goodness and power to those beautiful mountainous giants, the mangoes of Bombay would be no more. Neither could the lilies of the field live on the sun that shone upon the garden-apples, nor could Shakes-peare, Newton or Spencer live upon a revelation made to Buddha, Christ or Muhamamad. So have we to solve our own problems and to begin to see with our own eyes rather than through the eyes of our masters, the sleeping Sages of the Past gone by.

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Every statute (Smriti) stands there to say "Yesterday we agreed so and so, but how feel you this article today?" Every Institution is a currency which we stamp with our own portrait; it soon becomes unrecognizable and in process of time must return to the mint. Nature exults in forming, dissolving and reforming her crystals. Changeless change is the essential condition of life.

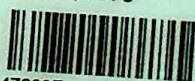
No one is to be pitied except such whose Future lies behind and whose Past is constantly in front. Every point in the following discourse could be supported by several quotations from Gita, Manu and Shruti; but that is purposely and studiously avoided for fear of being sidetracked (switched off) on side-issues, namely, the meeting of counter-texts and chewing of the dry bones of words. Again that would involve the positive sin of encouraging the wrong method of education, that is, placing the study of books higher than the *study* of facts in themselves.

The great mistake of great Shankara was that he did hide his light beneath a bushel. Why waste his time in torturing the old texts to squeeze out the truth which was to him a matter of *personal realisation* than which there can be no higher authority. Others came, they took the same helpless words and forced out the meanings of their own from the very same texts, the march of truth being hindered rather than accelerated by this well-meant effort. To put it in plain words, the cause of Indian present troubles has been the inverting of the natural order, making the living self a slave to the ghosts of old books. The fair mother Shruti was reduced to the sad plight where one of her sons pulls her beautiful

tresses in one direction, the other in some other, the third gets strong hold of the locks and clutches in his particular direction and so on. Thus every one freely inculcates what he had to say passing it in the name of Shruti, tending to sully veracity of character. O Sages and Seers of ancient Ind! Has it come to this that your sons shall have to settle the question concerning their immediate wants and the present facts about themselves by the rules of grammar pertaining to a language no longer spoken?

Dear ones! Laws and Institutions are for man, man is not for Laws and Institutions. Some say "through Bhashya (commentary on religious scriptures) the future is knit firmly with the past". How beautifully put and what a plausible idea? But have we not already had too many patches and stitches added on to the old garments? Truth need not compromise. Let the whole world turn round the Sun, the Sun need not revolve round the world. Could the discoveries of Science be tacked on to the dogmas of the Christian Bible or other religious works as Bhashya or commentaries with the view of knitting well the past with the future? The original Sacred Texts being from God should be allowed to speak for themselves. God surely has the gentlemanliness enough not to equivocate and to keep the world waiting thousands of years tossing and tumbling from one error to another before His meaning is revealed by a Commentator or Self-chosen apostle, posing the impartiality of a judge and practising the sinister craft of a lawyer to establish Truth? Does the sun become visible when it is made visible? Does a simple man become a

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whit in weight if Christ, Muhammad, Buddha, Zoroaster, Vedas and all come and bear testimony to it? Chemical truths unless we *know* them directly through experiments, it is sinful crushing of intellect to stuff the brain by *belief* in them. Confound not Truth which is defined as "the same yesterday today and forever" with a particular occurrence. Truth is to be known in itself, whereas an incident we may believe on authority. Does Vedanta stand in need even of proof and argumentation? Why? Mere enunciation of it in the proper form is proof uncontroversial. Beauty requires no outside recommendations to prove attractive.

By singing enchanting Siren-Songs, nay, sweet lullabies to prolong lethargic sleep, by tickling the humour of the masses, or by flattering Ignorance, it is no hard job to gain and gather a large innumerable following; but Truth is real and all the moving or unmoving forms are unreal, and woe unto him who sacrifices truth for the mere seeming forms. Let the truth burst forth as it pleases. The Sun of Truth knows best how to dawn. Let it go rumbling and thundering, shaking up and waking up the long long sleep by the music of bomb shells I am the Truth, I will not suffer suicide for the sake of having the form (body) exalted.

Coming now to the question of Yajna we shall discuss it independently and impartially from different stand points.

Havan ceremony forms a most important and necessary feature of Yajna as ordinarily understood. The most common argument on the lips of some of its present

day votaries is :—"Havan purifies the air and it produces fragrant perfumes." That is very far fetched. The perfumes, delicious to smell like all other stimulants or "white lies of physiology" exhilarate for the moment entailing a depression of spirits for reaction. Stimulants may help to borrow from our future store of energy but they borrow always at Compound Interest and never repay the loan.

But fragrant perfume is a very small product of Havan. By far the most significant product is carbon-di-oxide, which is positively pernicious.

There was a time when India had more forests and less human population. In those days the burning of *Ghrīt* and other hydrocarbonates might be a factor, though very insignificant, in helping the vegetation in as much as it generated carbon-di-oxide, the aerial *food* of plants. But these days the matters are reversed, we have practically no forests and over-crowded teeming population, and consequently *too much* of carbon-di-oxide in the air already. That makes the people lazy. India needs more Oxygen and Ozone these days and not carbon-di-oxide.

Be it remembered that the *Chemical results* of Havan affecting the air *are exactly the same as those of feeding people*. Now instead of wasting precious *ghee* into the mouth of artificial fire, why not offer even hard crusts of dry bread to the Gastric fire (*Jathragni*) which is eating up the flesh and bones of millions of starving but living Narayans. That Havan is more needful in India.

Again, what if we feed thousands of poor for one day, this indiscriminate charity simply helps in breeding res-

pectable paupers. Why all this misery in India? Through indiscriminate charity. "Charity," says a French writer "causes half the suffering she relieves, but she cannot relieve half the suffering she has caused." Charity is to be judged not by its motives but by its results. The *weak-minded Yatri* who pays a pittance to the persistent beggar-drone may compliment himself on having done something to save his soul in the next world. Be it as it may, there is not the least doubt that he has done something to ruin the nation here now.

The problem before us is to perform the right kind of Yajna—*i. e.*, serving and saving the poor, and to perform it in a way as the act may not defeat its own end. The highest gift you confer on a man is to offer him *knowledge*. You may feed a man today, he will be just as hungry tomorrow, teach him an art, you enable him to earn his living all his life. And the knowledge must be of a kind which will really make the life worth living. It is too late for the poor people to be studying Sanskrit. It is more important to learn the art of shoe-making today.

Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge or power, as his own children to be helped by him, and without an eye on reward reap the Mother's supreme luxury of utilising the privilege to serve them with the *food of the soul*, encouragement, *knowledge and love*. This is grand *Nishkama Yajna*.

About the history of Karm Kanda in India, we hope on some future occasion to give a detailed account of it.

In those good old days when society was not so artificial and fashion and custom about Food, Clothing, and Shelter demanded little attention from the people of Ind, when there was abundance of fruit trees growing wild as in some parts of Kashmir even now, when they could live without clothes as the American Indians still do, when the shady trees and caves or small wigwams could afford enough shelter; the pent up, speculative and physical energy having no other outlet began to express itself in the dealings with Gods, *i. e.*, to say Yajnas of all varieties. All these Yajnas were originally no more than fair and square transactions with gods, they involved no cringing, sneaking, bowing, self-condemning and begging element. They were conducted on healthy terms of equality with the Powers of Nature as understood by the ancients. They might be called a kind of "shop-keeping" with the personified Elements, but decidedly they did not have the present "Commercial spirit" although they did involve the principle of compensation and *the Spirit of Commerce*, "give and take" bargain.

All these Yajnas turned round an "if". *If* you want Rain, perform this Yajna; *if* you want progeny, that Yajna; *if* you need victory, some other; *if* you require wealth, still other, &c.

Thus hinging round my own "ifs" or wants, they were only optional (like all duties) and not compulsory in the beginning. By and by they became a matter of fashion and custom and hence of self-imposed obligation.

Later in Indian History we find them replaced by *Pauranic Karma Kand*. We see material changes

brought about by the Mahabharat Civil War; the constitution of the Nation entirely upturned by Religions and Political revolutions; the attitude towards the ancient Gods changed; and physical needs enormously multiplied; people could no more spare months and years for one Yajna and hence is to be explained the introduction of Pauranic Karma Kand to replace the old *Yajna* ceremonies. This furnishes a strong precedent to make the necessary change in our Karma Kand with not the least damage to our Dharma.

Let Rama observe farther that Smriti (or laws), customs, ritual, ceremonies, (Karma-Kand) have not only been changing with time, but been different in different parts of the same country, and the health of a society consists in continuous flux, growth, and appropriate change. "Change or perish" is the grim watchword of Nature.

"In our discussion of Social Evolution", says President Dr. David Starr Jordan, one of the great Evolutionist of the day, "we must remember that the very perfection of Society must always appear as imperfection; for a highly developed Society is dynamic. A Static Society is in a condition of arrested development. The most highly developed organism shows the greatest imperfections. The most perfect adaptation to conditions needs re-adaptation as conditions themselves speedily change. The dream of a static millenium, when struggle and change shall be over, when all shall be secure and happy, finds no warrant in our knowldge of man and the world."

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So, let us adapt our *Karma-Kanda* to our environments. Our wants today are different from those of the period of *Yajnas*, our view of Gods today is different from that of the Vedic Rishis. The "ifs" round which whole *Karm Kanda* hinges are *moved*. The question is not today; "If you want more cattle, offer oblation to the God *Indra*"; or "if you want more progeny, appease *Prajapati*", and so forth. The question of present *Karma-Kanda* takes the following altered shape: "If you want to live in the present century of marching and advancing industries and arts, and not die, by inches, of Political consumption, *do* capture the *Matrishva* of Electricity, and enslave the *Varuna* of Steam, become familiar with the *Kuvera* of Applied Chemistry and fall in league with the *Indra* of the Science of Agriculture." The Purohit to introduce you to these Gods is the Scientist or Artist who Instructs these branches of knowledge.

Try not to convict Rama of using heretical language. Every thing is subject to change here. The face of the country is almost entirely changed, Government changed, language changed, colors of the inhabitant changed, why should the Gods of the Vedic days still remain swinging in their cradles away up and not grow with the years and come down to mix freely with us and become familiar subjects to man.

Dear blessed people of India ! far be it from Rama to prevent you from seeing the "Ekam Sat," God, in the thunder, lightning, Sun, Moon, wind, fire, water and earth, as did those venerable sages. Do see God in Nature, as Nature; but something more, see Him also in

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the laboratory and the Science room ; let the Chemist's table be as sacred to you as the Yajna fire. The old sacrificial fire and Yajna fire you cannot revive but the old spirit of love, reverence and devotion you can and you must revive and bring to bear upon the present day *Karmas* which the requirements of the day make obligatory for you. Is not, as Agassiz says, " to study out Nature to think again the thoughts of God ? " Let a spirit of holiness, sanctification, breathe over all your works. As I cannot lit the altar-fire, I will make the blacksmith's fire quite as sacred. Dear ! it depends on your Rama-vision to convert the farmers hoe into the chariot of Indra. The spirit of real Yajna is the development of this God-Sight.

In not realizing your present *national position* you are entirely ignoring your after-life or after-self. Don't become such dreadful agnostics (*Nastikas*—non-believers). Your paramount duty in life is toward your after-self. So live that your after-self, the man you ought to be, may in his time be possible and actual. So live that your after-self, fifty years hence may not be ashamed of you. So live that your after-self, in the future child of Ind may not find itself hopelessly lost.

Orthodox Hindus, clear your conscience, you need not have two Karma Masters to serve, you need not add to the clothing which you actually require the *out-of-season* unsuitable suits left by your ancestors simply because they have left it as a relic for you, as a souvenir of the past world. The crime which bankrupts men and nations is that of turning aside from one's main purpose to serve

a job off the line of your career. The man of purpose says *No* to all lesser calls.

Yajnas implies offering to the *Devas*. Now what does *Deva* mean in the Vedantic (and often in the Vedic) language? The light and life-giving Power. Again the word *Devatas* (in the plural form) signifies the different manifestations of that Divine Power either as outward (objective) forces or as inward (subjective) faculties. Further *Devata* often denotes a power considered cosmically as in the word *adhi-daivat* when contrasted with *adhi-atmik*. The *chakshu* or sight refers to the sight of an individual; but the *devata* of the sense of sight is the power of sight in *all* beings, known as *Aditya* which is only symbolized by the outward Sun or the World's Eye. The *indriya* Hand means the power in the hands of one person; but the *devata* of the *hands* means the Power that makes *all* hands move. The name given to this power viewed cosmically is "Indra". So on, when we talk about the *devatas* of senses, the word if it has any meaning at all it has this significance alone.

Now, what would be the rational import of offering to the *Devas* in a *Yajna* (sacrifice)? Offering or dedicating my individual faculties to the corresponding Cosmic Powers or identifying my little self with the Self of all realizing my neighbours as myself, merging my will in God's will. Offering to *Aditya*, for instance, would mean *firm resolution* and decision to the effect that no eyes should be offended by unworthy conduct; Love, smiles and blessings to be presented to whatsoever eyes may turn upon you. To recognize God in all eyes, this is the offering to *Aditya*.

The offering to Indra would mean working for the good of all hands in the land. Each is fed by its own proper food taken properly. Hand and arm-muscles are fed, grow and develop on their exercise, work. Thus feeding of Indra would mean finding and giving employment to the millions of poor hands, seeking after work in the land. Yes, Indra being fed, the land must be blessed with plenty. All hands being employed where could poverty exist? They raise practically no crops in England and yet the country is rich. Why? Because Indra, the God of hands, is fed although to the degree of indigestion on arts and industries. Putting our hands together for the common good is sacrifice to Indra. Putting our hands together for universal good is sacrifice to Brihaspati; putting our hearts together is sacrifice to the Devata of hearts or *Chandra*. So on with other Gods.

In short sacrifice to the gods means offering my hands to all the Hands or the whole nation; offering my eyes to all the Eyes or entire community; offering my mind to the All mind; merging my interests in the interests of the country; feeling all as if they were my own self; in other words, realizing in practice *Tat-Wam-Asi*, "That Thou Art." This is Resurrection as the *All* after suffering crucifixion as the selfish "flesh." *This is Vedanta.*

Take my life and let it be

Consecrated, Lord, to Thee.

Take my heart and let it be

Full saturated, Love, with Thee.

Take my eyes and let them be

Intoxicated, God, with Thee.

Take my hands and let them be

Forever sweating, Truth, for Thee.

(The word Lord in this poem does not mean the invisible Bughear sitting in heaven, catching cold in the clouds; "Lord" means the *All*, your fellow people.)

This Yajna every body *must* perform. This must be the *Universal Religion*. India, have it or die, there is no other alternative.

Rama tells you, what your Scriptures say about the Gods becoming visible on the occasions of Yajna ceremonies is indeed literally true. But that simply proves the power of *Collective Concentration*. The latest researches of Psychology shew that the effect of concentration increases as the square of the number of one-minded people present on the occasion. That is the virtue of *Sat Sang*. Now, if Rama alone can materialize any idea he please, how could the hundreds and thousands of people of one mind, chanting the same hymn, thinking the same Form, help materializing it?

But what does it show? It shows that *you*, the real Self, the *All*, are the Parent and Creator of all Gods and *devas*. But these Gods and devas, *your own ideas*, govern and direct the apparent, false, limited ego of yours. You are the makers of your own destiny. Remain an abject slave grovelling in dread and filth, or wear the crown of glory which is your birth right. Do as you please. Just suit yourself.

Again Rama knows from the Psychological standpoint the marvellous effect of appropriate symbols and signs in carrying home an idea or suggestion. A man absorbed in the concentrated determination of dedication,

offering his hands, as it were in marriages to the Cosmic Hands; if while his mind is filled with devotion and his whole frame is being thrilled with the holy decision, he also outwardly pours the oblation into the Fire, symbolizing the pouring of his little self into Cosmic Energy, chanting Mantrams expressing his inner resolve ending with a loud *Svaha*; what a solemn Seal is not stamped on the holy deed by symbology! But ah me! where there is all seal and no deed drawn up, what can be expected of that mockery? Where the idea or suggestion is absent and the meaningless form or symbol is forced upon us, that is like a body the life from which is departed, burn up immediately the carcase, nurse it no more; it is dangerous, destructive. Attend to new forms with life.

They say it is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions. Rama says it is unnatural. Name me a single river that began to flow in the old channel having once abandoned it or tell me a single instance where new life was put in the body deserted by old life. New wine in old bottles won't do. The sugar-cane whose juice has been dried up can never regain its sap in the same form. It must be burned. "The structures and objects change their forms and relations, and to the forms and relations once abandoned they never return". Let us make an offering (Ahuti) of sacrificial Offerings (Ahuti) in the Fire of Knowledge (Gnana-Agni). We shall have the spirit of true Yajna in the forms suited to the times. There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on their backs the weight of

old home in the new surroundings ! Bankrupted bankers pouring over the ledgers long out-dated and credit-books now useless ! Waste no time in thinking : *India has been.* Call up all your energy, which is infinite, and feel, feel : *India shall be.*

History and personal observations prove that when people come together and eyes meet and meet also the hands, there often presents a splendid opportunity for the meeting of hearts, there takes place unconsciously or consciously a mutual exchange of feelings and ideas, and people tend to come to the common temperature of feeling, the same level of thought and an equal potential of spirituality. Thus is engendered mutual fellow-feeling and unity. Muhammad's wisdom lay in bringing together before God at least five times a day the illiterate fighting Arabs. Thus did he succeed in creating organized nationality out of mere chaos.

Yajnas, Tirthas, Melas, Mandirs, Law Courts, Inns, Marriage and death occasions, Sabha and Samaj Anniversaries and lately Conferences and the Congress Meetings have been the opportunities in India to bring people together. Churches, Hotels, Exhibitions, Excursions, Universities, Public Lectures, Clubs, Political gatherings usually bring people together in the West. But the great unifying power lies in those gatherings where we meet in a gentle spiritual mood, there it is that the holy water of *Sattvic* love ratifies and cements the union. Abiding union takes place only where the hearts meet. The mere meeting of skins involves no encouraging results, often breeding jea-

lousy and the like. No need of attempting forced *surface union*. The friendships where hearts do not unite (combine) prove worse than detonating mixture resulting in loud disruption. Exertion of the legs cannot always bring two minds nearer to one another. Nor it is the friends and followers whose neighbourhood we really need or should care for, it is by nearness to the perennial Spring and Source of all life that we shall naturally find comrades around us. The willow stands near the water and sends out its roots in that direction. So let us issue from the Eternal Source of all life, many kindred willows we shall find in our vicinity. You need in the first instance only to stand by the spring of Truth.

Again, the mirrors in a telescope can cowork harmoniously only when their focal lengths are adequately adjusted. The solar system is a harmonious unity in as much as the orbits of different bodies are at proportionate distances. We cannot work with certain friends if they are brought a little nearer in intimacy or removed a little further away. The keeping of proper proportions in spiritual distances is necessary to secure an abiding loving, unity in the solar system of friendship. Often times people having suffered through their own mistake of drawing too near or receding too far begin to mistrust and suspect every body. Love, Harmony and Union can be secured and kept by observing the proper *diversity* of distances from people.

The National Festivals ought to be improved in such a way as to afford opportunities to all classes of people to come together and by spiritual affinities to seek and

flow towards *their own*, fashioning the distance of their relations according to the Natural laws. The winter National Festival might be held in the genial climate of Southern India. The Summer National Festival in the grand scenery of Northern Mountains. The Spring Festival in Bengal. In Autumn they might meet in Western India. These Festivals outgrowing the denominational and sectarian limits should become *National* directed by the representative committees of all classes. There let the exhibitions of Art and Industry, shops of all sorts, museums, libraries, laboratories, play-grounds, lecturefields, social clubs, Conference and Congress tents and last but not least National Theatres bring together the people from different provinces, the people of different sects and religions. There let the convivial as well as serious sides of life have display. There let the sisters walk and play with brothers, wives with husbands, as in ancient India, there let the mothers be escorted by their children as is already the custom in Bombay Presidency. And there should also be one *common Platform* open to the speakers of all classes, denomination and religions to exercise their eloquence of love.

To produce, improve and promote National literature and to bring about a unity in the living vernacular languages is another step conducive to National Unity.

Om Mandirs might be erected at different places where people from all religions are welcome to enter, read, meditate, silently pray, and cast at each other looks of sympathy, kindness, love but not to speak.

Young men could take open air exercise together, on Rama's system turning each physical movement into a strong suggestive spiritual symbol serving the same part as the pouring of oblations could play in fixing the divine seal on the mental deed (as shown above).

While bathing let us sing the suitable sanctifying hymns but not in a language which we can not understand.

Let the young folks dine together on the green swards on the banks of rivers under the shade of trees or beneath the canopy of heaven (as the weather may allow). Let each morsel of food be accompanied by an inward as well as outward chant of *Om ! Om !* National songs replete with "words that burn and thoughts that breathe" sung in chorus are a potent factor in unification.

Instead of lighting artificial fire for Havan, let the pious youth make use of the glowing glory of the morning Sun or the Setting Orb as the Altar-fire to offer his dwarfed limited ego (*Ahankara*).

Disciple ! up ! Untiring hasten
To bathe thy breast in morning red.

Do thou dive into that sea of glory and come out of it as the flood of Light, thyself bathing the whole world in thy heavenly lustre. This is Haven.

An effective method of creating love and union among the masses and especially among *women and children* (and hence the future generations) is *Nagar Kirtan* singing and dancing processions or pageant-shows, passing through streets fearlessly proclaiming the Truth.

A most effectual force of all to bring about a union in the country is the cruel persecution and martyr's death of a leader of the nation for the cause of Truth. But it is the living Death, nay, the *dying Life* of unselfishness that eventually unifies not only one but all nations. Let one live in God, the whole Nation can be united through him.

Courage, veracity of character, self-sacrificing spirit and virtue are fostered where the young folks are let pass through the baptism of blood and fire, the military education.

Neglecting the education of women, children and the labouring classes is like cutting down the very branch that is supporting us, nay, it is like striking death blow at the very root of the whole tree of nationality.

Twentieth century descendants of Rishis, if you understand your *Shruti* teachings you shall have to burst asunder the narrow squeezing shell of class and creed limitations imposed upon you by *Smirti*. But even if you don't recognize the true Atman and never mind the *Shruti* and want still in hot summer to cling to the clothes enjoined for use in the long past winter; in the name of the wisdom of your ancestors, do please try to realize your situation. The apparent man lives not only in *time* but in *space* as well. Longitudinally (or in time) you may belong to the hereditary line of Himalayan Sages, but latitudinally (*i. e.*, in space) you cannot deny your relation of co-existence with the European and American matter of fact wielders of Art and Science. Do inherit the wisdom of ancient Upanishads, do ; but on the ma-

terial plane it is only the absorbing and assimilating of the practical method of Japan and America that will make you fit to survive. A tender oak-plant will soon die out if it keeps merely bragging of the virtues of its acorn and refuses to grasp and work into life the material from the surrounding soil, water, air and light. Far be it from Rama to ask you to give up your National individuality, but certainly Rama demands of you to grow, grow by absorbing the present as well as the past ; assimilate their Sciences even as they are assimilating your ancient divine wisdom.

Again History and the Science of Political Economy shew that the health of a Nation like the health of a tree depends on the timely *pruning*—emigration. If we send the poor starving work-less Indians to less thickly inhabited parts of the world to labour there and live, they will survive and India will be through them striking her roots into distant parts of the world. This will break the lethargy of old India which will have lighter burden to carry and less of fatiguing carbon-di-oxide produced to poison the atmosphere. If you do so willingly you have as it were hitched the Gods to your wagon. Else the relentless wheels of Gods go on working without the least intermittance crushing whosoever falls in their sweep; and bless your hearts as you don't save yourself from stagnation, take it as you may, God in His tender Mercy must perform the pruning process through Famine and Plague. "If a man employs his consciousness to co-work with the law he survives and in him the conscious effort taking up the role of natural selection freedom from struggle is secured." Such a man and such a man alone goes scot-free.

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Now some say "why should the poor-work-less children of the soil be banished from home"? This question is based on the strait-jacket view of home. Why leave the four walls where the body was born? Why come into the streets at all leaving the house behind? You are not a child of the soil and dust more than of Heaven. You are the child of Heaven, nay, Heaven itself. Every-where your home is. Pin not yourself to one locality. Nor can India shut herself out of the world today and keep herself separate. There were days when India was a country by herself and Persia was another; Egypt still another and so on; but now a days time and space are annihilated through steam and electricity, the ocean has become a highway instead of remaining a barrier, the former cities are now turned into streets and the former "countries" are now turned into "cities" of the same one small land called the "World." So it is high time to broaden your notion about "Home." All countries are equally yours, O child of Nature and God; all mankind are your brothers and sisters. Go where you can live the best, as a useful worker, instead of multiplying the number of millions of beggars that are already attached as a "sink" (dead weight) to the Indoo Nation. Go. In the name of God and humanity, go.

For some to alleviate the suffering of India might be a national problem, to Rama it is international. To some it might be a question of patriotism, to Rama it is a question of humanity. Let my children live although away from me *rather than* die before my eyes. With streaming tears of love in the eyes, Rama bids you Good-bye ! Go.

Come back, if you become more than self-supporting in foreign lands, Come back and bless your old Home with the knowledge you have gained abroad like the Japanese youth importing Western Practical knowledge to their native home. But if you cannot more than support yourself in foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea and well share her Arabian hospitality rather than set foot again on India. Love of Home and true Patriotism demands that of you.

Rama loves all animals and even stones as much as men; and monkeys are as dear as Gods. But facts are facts and woe unto him who lies. The only way for the little relief that Ireland has gained under the monkey grip of John Bull was for the Poor Pat to begin to emigrate and flow and pour into America by thousands every year.

Nor does Rama want to overburden his dear America or other lands with the idle stuff of Ind. As a matter of fact your going to foreign lands will be conducive to their health as well. The trees that grow thickly together are all weaklings, transplant one of them elsewhere away from the original grove, it will grow into a royal giant. When you go elsewhere, you will be an honor to the land where you go and grow. So it was with the present grand Americans, most of them were originally the poor emigrants of Europe. A study of the history of all nations demonstrates the coming of a happy change in the condition of the flowing moving emigrants.

A few more words about Yajna : *Yajna* or sacrifice is sometimes interpreted to denote *renunciation*. Now that sublime word, renunciation, should not be identified with passive helplessness and resigning weakness ; nor should it be confounded with haughty ascetism. It is no renunciation to let the sacred temple of God, your body, be devoured up by cruel carnivorous wolves without resistance. What right have you to give up yourself to Injustice and Enormity ? It is no virtuous renunciation for a woman to give up the sacred tabernacle (her person) to a slave of impurity. True renunciation means delivering every-thing to the rightful owner, Truth. This body, this property is God's. Stand on your watch. Let not Injustice and Iniquity meddle with your Sacred Trust. To keep thyself as something different and separate from Truth and then to begin to renounce implies appropriating what is not yours, it is embezzlement. To practise charity on what is not yours, is it not Sin ? Shine as the blazing Sun of Truth, become Truth. This is the only lawful Renunciation. Wait a second, could we call it renunciation ? Is it not divine majesty ? Yes, God-head and Renunciation are synonymous. Culture and character are its outward manifestations.

Any Karma Kanda rooted in the little ego even in the old Vedic days was not calculated to bring Final Emancipation (Mukti.) *Mukti* (Salvation) results always from Gyana. So nor can the present day Karma-Kand of a duty-ridden, hurrying, civilized slave of selfishness save him from sin and sorrow. He may accumulate all the riches of the world but no peace can

accrue unless one knows Himself as the Self of all. There is but one purpose running through and underlying all changes and circumstances in the world and that is Self-Realisation. And indeed so long as a man's life can ground itself only on artificiality, superficiality or appearances each new change and reform turns up only a new stratum of *dry rubbish*, bringing no Soil to view. So long as perfect health is not realized in feeling yourself the *whole* all your show of civilization is only a linen bandage hiding the swollen sore of painful body-consciousness. This Gyana or knowledge portion of the Vedas is the real Veda, that alone has been referred to as *Shruti* (Inspired Revelation) by the writers on the six orthodox systems of Hindu Philosophy as well as the Jain and Buddhist writers. Keep to this Shruti, Hindus. Change the Smriti and Karma-Kanda according to the needs of the day. Thus you can not only retain your individuality as Hindus but also expand and grow as Hindus, as real masters, Teachers of the world. Thus you can cure yourself of exclusive stagnation, and breathe inclusive freshness. The man working without Self-knowledge is like a person working in a dark room, knocking his head against the wall, breaking his knee against the table, tumbling over on chair, receiving all sorts of bumps and blows. The man working in the light has no struggle. The man without knowledge is travelling by catching hold of the tail of a horse, being kicked all along. The man of knowledge rides with ease and positive joy being mounted on the back of the horse. The work is no work to the man of Self-knowledge. The most gigantic tasks to a Self-poised man are as the lifting of a flower's fragrance by the summer

breeze. Shanker says that the Man of Self-knowledge does not work at all. Yes, from his own stand point; because there is no work which can ever appear a task to him, all is fun, all his play all joy. There is no obligatory duty for him, he is the master of his situation, he never worries, never hurries, all is finished for him, he frets not, regrets not, is ever fresh and firm, freed from the fever of "doing".

But can such an one be idle or lazy ? You might as well call Nature indolent and the Sun slothful. Look at the marvelous apostle of non-work, Shankar himself. Shew me a single other instance in the whole range of history where so much work proceeded from a single individual in so short a time ? Hundreds of works written, organizations formed, kings converted, splendid gatherings held throughout the length and breadth of India. Work flowed from him just as light radiates from a star and fragrance emanates from a flower.

Rama cannot close the subject without saying a few words on the great Brahma-Yajna which in the words of Manu brings the Atma-Yaji (the sacred sacrifice) to *Svarajya*, the Native throne of inner glory. Offer up to the Fire of Gyanam (Divine Wisdom) all your sense of possession : all clingings, designs; all mine and thine; loves, hatreds, passions; frowns, favors and fashions; body, relatives and mind; all kith and kind; rights, wrongs and dues; Interrogating Qs; all names and forms; all claims; and charms; renounce, resign. Pour them as oblations into the Fire of Divine Wisdom. Make incense of them and enjoy their sweet smell while ablaze on the Flaming Altar of *Tat-Tram-Asi* " That Thou Art."

Rise above all temptations and weakness by asserting your Godhead. The world must turn aside to let any man pass who is himself. Be God over your world or it will lord it over you. There can be no hope for those who entertain suspicions or superstitions: Such swear, for they take the name of their " I am " in vain. Have you a doubt as to your own Divine Self ? You had better a bullet in your heart than a doubt there. Does your heart fail you ? pluck it out and cast it from you. Dare to laugh and launch into the Truth. Are you afraid ?

" Afraid of what ?

Of God ? Non-sense :

Of man ? Cowardice :

Of the Elements ? Dare them :

Of yourself ? Know Thyself :"

Say, I am God.

RAMA TIRTH,

Swami.



(27)

AGRA,

The 1st March 1905.

RESPECTED SWAMIJI,

I must congratulate you on the happy idea of celebrating a *yajya* you have conceived at a time when plague and scarcity is the order of the day in the country. We have been told how efficacious the *yajyas* have proved in olden times, and we know ourselves what great benefits can be derived by holding such *yajyas* at the present juncture.

But I think that the *yajya* so celebrated will not be on purely old lines—although we are not quite aware whether industrial improvement was also the object with the ancients. However, we must infuse the new and enlightened spirit in the idea. We must preach social and moral lessons side by side with the industrial. We should also have medical experts to lecture on sanitation and hygiene. We should have religious teachers of spiritual attainments to instil the spirit of *Upanishads* and *Bhagwet-Gita* in us. What is now wanted is a true *yajya*—a sacrifice for the country. But the physical *yajya* with such accompaniments as above will greatly help to realize the idea of a mental *yajya*. Without a form it is difficult to understand the reality. Hence the utility of all symbols.

I wish you every encouragement and success in the noble undertaking and cannot but hope that our countrymen will take up the idea and carry it through.

Yours respectfully,
N. P. ASHTHANA.

(29)

Date: Pushkar, 28th Feb. '05.

DEAR SIR,

Thanking you sincerely for your kindly furnishing me with a letter of introduction for.....
 I have pleasure to inform you that since then I have been continuously travelling and that the scheme has been well appreciated wherever I spoke of it.

For certain reasons I returned to Muttra in the middle of February and thought it advisable to have a personal consultation with brother Ram Tirth Swami. We have come to the conclusion that it is worth while to revive the ancient ceremony of Yajnas in a slightly altered way, with the object of bringing about union and love among the masses, who can be appealed to very effectively through the objective ancient traditions. Yajnas have always proved a very potent factor in evoking higher virtues and universal love and strength in the ancient history of India.

The recital of the Upanishads, able lectures on health, physical, mental and spiritual, social and national, free distribution of strengthening literature, feeding the poor, supplying students with books, entertaining children, emphasizing on the right education of woman, &c., will form new features of the Yajnas festival to interest the new educated class. A small national exhibition will also be held side by side.

Brother Ram Tirth Swami's paper on Yajna, written before this interview, has been sent to the Press criticizing and discussing the Yajnas question in general.

(30)

But we propose to perform a special Yajna suited to the needs of the day.

I am returning to.....this evening and hope to come to..... on or about the 6th Instant, bringing the venerable Pandit Girdhar Lall in my company.

Your well wisher,

(Sd.) SHIVGAN ACHARYA.

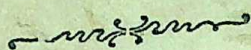
P. S.—The chanters of the mantrams will come from Southern India under the directions of Narain Swami, a disciple of Ram Tirth Swami who has been doing very successful work for sometime in Southern India.

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NATIONAL ANTHEM.



God Bless our Ancient Hind.

1. Ancient Hind once glorious Hind,
From Sagar island to the Sind,
From Kashmir to Cape Comorin,
May perfect peace e'er reign therein.

God Bless our Peaceful Hind.

2. Let all her sons in love unite,
And make them do their duty aright,
Fill them with knowledge ever true,
And let their virtues shine anew,

God Bless our Sacred Hind.

3. Your aid the country doth implore,
Give her a hearing oh, once more,
National Spirit in her do pour.
Extend her fame from shore to shore.

God Bless once Powerful Hind.

4. O, *Krishna* of mighty deeds untold,
O, *Rama* ever so brave and bold,
Forsake them not in evil days,
Unworthy though in many ways.

God Bless our Helpless Hind.

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